WESTERN LUMINARY.

"TO DO GOOD, AND TO COMMUNICATE, FORGET NOT."

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TERMS OF THE

WESTERN LUMINARY.

THOMAS T. SKILLMAN,

PRINTER, EDITOR AND PROPRIETOR.

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All letters must be post paid.

AMERICAN BIBLE SOCIETY.

EXTRACTS FROM THE TENTH REPORT.

Abridged for the New-York Observer.

Receipts, number of Bibles printed, &c

The receipts into the treasury, and the circulation of the Scriptures, have both again exceeded those of the preceding years; the former by 6578 dollars, and the latter by 3881 Bibles and Testaments.

During the year there have been printed at the Depository, or are now in the press, 34,250 Bibles, viz. in English, 28,250; Spanish, 4000; French, 2000; and 46,750 Testaments, viz. in English, 44,750; and in French, 2000; making a total of Bibles and Testaments for the present year of 81,000; which added to 451,902, the number stated in the Ninth Report, makes a grand total of FIVE HUNDRED AND THIRTY-TWO THOUSAND NINE HUNDRED AND TWO BIBLES AND TESTAMENTS, or parts of the latter, printed from the stereotype plates of the Society, or otherwise obtained for circulation, during the ten years of the Society's existence.

The total number of Bibles, Testaments, &c. issued from the Depository of the Society during the year ending the 1st inst. is 67,133 copies, which added to 372,913 Bibles and Testaments, and parts of the latter, issued in former years, make the whole number issued from the Depository, from the commencement of the Institution, 440,047. These are exclusive of those issued by the Kentucky Bible Society, and printed from this Society's plates, and of those which have been procured by auxiliary societies from other quarters.

Among the copies of the Scriptures issued during the past year, there has been a considerable accession to the number of those in foreign languages, particularly in the Spanish. In foreign languages the copies have been, Spanish Bibles, 2705; French do. 203; German do 157; Dutch, 1. Total Bibles, 3066. Spanish Testaments, 2681; German do 261; Portuguese do. 1: Total Testaments, 2943. Total Bibles and Testaments in foreign languages, 6009.

Grant of Bibles to Societies, &c.

Among the grants to Domestic Societies, is one which deserves particular notice. A society in the northern part of the State of New York, (induced by the example of the county of Monroe,) having investigated its wants, and finding that to supply the numerous families destitute of the Bible, required means exceeding their present ability, presented an application for assistance, through their Secretary, who himself volunteered an offer of 100

dollars, if the managers would, in addition to what this sum and the amount of their funds would purchase, grant a small donation of Bibles, to enable the Society to furnish a copy of the Word of God to every family. The overture was gladly accepted, and provision has thus been made for placing the holy volume in every house in that county. The total donations of the Society during the past year is 16,547 Bibles and Testaments; value $10,541 83.

Want of Bibles at home.

Although so much has been done for furnishing foreign countries with the oracles of God, the funds of the Society must be multiplied to supply the wants of a destitute and rapidly increasing population in our own country. A gentleman intimately acquainted with the State of Illinois, and who is Secretary of one of the Societies there, writes, that at a very moderate estimation, one fourth of the 12.000 families composing the population of that state is unsupplied with the Scriptures. From the Reports of Bible Societies, it appears that in Wayne county, Ohio, 654 families have been found destitute of the Scriptures, although five of its towns are yet unexplored; in Brown county, in the same State, 985 families are in a similar condition; in one district of Scott county, Kentucky, out of 559 persons subject to taxation, 260 were found destitute of the Scriptures; in another district, 267 out of 400; and in another, 237 out 562! In Alabama, in nine of the thirty-six counties of the State, embracing the longest settled, and most highly improved parts of the state, 2378 families are destitute of the Scriptures, while only 2695 families in the same counties were supplied. It is estimated, that in the other counties 7134 families are destitute. In the state of Indiana, containing 40,000 families, it is estimated that not more than half have an entire Bible.

Other facts of a similar character might be presented from other states of the West and South. But the Western and Southern States are not the only places afflicted with this famine of the bread of life. Investigations made under the direction of Bible Societies in different parts of the State of New-York, disclose facts equally painful to every Christian heart.—From these investigations, it appears that in Oswego county one fourth part of the families do not possess an entire copy of the Holy Scriptures; in nine of the towns in Livingston county, not less than 277 families; in Tioga county, 500; and in Alleghany county, and some of the adjoining settlements, at least one thousand families are destitute of the Bible! The Society of St. Lawrence county found 716 families in the same situation within their bounds, and we are happy to add, took immediate measures for a complete supply. These Societies in the State of New-York have been led to these investigations by the noble example of their sister institution in the county of Monroe; and each of them, like that institution, has resolved not to cease its labours until every family within its bounds shall *have a Bible.*

Auxiliaries.

The number of Societies auxiliary to the American Bible Society, is gradually increasing. Fifty-four have been recognized during the last year, making the whole number of Auxiliary Societies at present, 506.

Operations of the Society in S. America.

The establishment of the National Bible Society at Bogota, for the Republic of Colombia, is considered by the managers as among the most auspicious events in the history of the Bible Societies; and they have remitted to it a donation of 800 Spanish Bibles. A letter to the managers, from an American gentlemen in Mexico, states that the Scriptures are gladly received by all classes of the community. He gives

it as his opinion that 10,000 copies could be at once circulated among the inhabitants of that place

From Mr. Brigham, an agent of the American Board of Commissioners for Foreign Missions, who has resided for several years in South America, the Managers have received frequent and interesting communications. Mr. B. has visited the Republics of Buenos Ayres, Chili, Peru, Colombia, and Mexico; in each of which he disposed of a number of Spanish Testaments.—He remarks that the people in these countries are becoming more enlightened every day. In Peru, Colombia, and Mexico, such was the prevailing anxiety to possess the Scriptures, that he could have sold many thousands more than were entrusted to his care. He expresses the opinion that not more than 2000 Bibles have ever been distributed in Mexico, among a population of 7,000,000 of souls, and that nearly the same destitution prevails in all the other sister Republics. Some of the Spanish clergy are very favourably disposed to the circulation of the sacred Scriptures.

AMERICAN TRACT SOCIETY.

EXTRACTS FROM THE FIRST ANNUAL REPORT.

Abridged for the New-York Observer.

In the introduction to the report, it is stated, that the prospects of this Society have surpassed the most sanguine anticipation of its friends, and that, notwithstanding the committee are of various religious denominations, harmony and christian affection have marked all their deliberations. The deaths of the Rev. Mr. Summerfield, one of the Executive officers of the Society, of the Rev. John Williams, a member of the Board of Directors, and of the Rev. Drs. Furman and Baldwin, Vice Presidents, are suitably noticed; after which the following details are given.

Number of Tracts Printed.

The publishing committee have already approved *one hundred and eighty-five* Tracts, making nearly six volumes of 490 pages each. Five hundred copies of the first volume have been neatly bound. The Tracts of 5 volumes, comprising 155 numbers, and 2000 pages, are stereotyped; and Tracts for the sixth volume are in progress at the foundry. Each of these volumes will have a table prefixed to it, and to the sixth an Alphabetical Index to the whole set will be appended. The price of the six volumes bound, will be 3 dollars only.

On the first day of the present month, the whole number of Tracts printed by the Society was 697,900, comprising, exclusive of the covers, 8,053,500 pages. The committee have also sanctioned, and are now able to present to the public, an edition of 16 Tracts in the Spanish language, and 14 in the French.

Christian Almanack.

The committee have also commenced the preparation of the *Christian Almanack* for 1827. This work was commenced by the American Tract Society at Boston, in 1821, and not far from 250,000 copies have been circulated. The committee have already made arrangements for publishing this work in this city, Boston, Rochester N. Y. and Augusta, Geo.; and they hope it will be published at several other important stations in different parts of the United States.

Distribution of Tracts.

Of the 8,053,500 pages of Tracts published by the society, about 3,611,500 comprising 337,277 Tracts, have been put into circulation. Of these, the principal part have been sold at reduced prices to the Branches and Auxiliaries of the Society, to other benevolent institutions, and to individuals; the remainder have been delivered to subscribers, distributed gratu-

itously, and circulated in various places as specimens to awaken an interest in the objects of the Society.

Receipts and Expenditures.

The receipts during the past year for the publishing of Tracts, amount to 10,156 dollars, 78 cents. Of this sum, 3,233 dollars, 22 cents, have been received from Branches, Auxiliaries, other Benevolent Institutions, and individuals, for Tracts sold; 2,431 dollars have been received from 36 Life Directors, one of whom, a gentleman of Boston, contributed 500 dollars, and another, a gentleman of New-York, contributed 450 dollars, to constitute himself and seven others Directors for Life; 2,307 dollars, 25 cents, have been contributed by 115 Life Members; and 2,187 dollars, 31 cents, by annual subscribers, donations from Auxiliaries, and from other sources. The whole sum expended by the Society is 10,129 dollars, 86 cents, leaving a balance of 28 dollars, 92 cents, now in the Treasury.

A considerable amount of money has been necessary to carry on the operations of the Society the past year, but the Committee say, "a kind Providence has inclined his people to contribute of their substance, so that the Society has not been compelled to cease or greatly to retard its operations for want of pecuniary aid. The treasury has, indeed, often been so nearly empty, that it seemed that before another week, means would be wanting to proceed further; but every week and every day has brought its needful supply. The experience of this first year of the efforts of the Society, has taught your committee the desirableness of trusting in the Lord for aid, and going vigorously on with the work he has set before them. On such a principle, they desire that this Society may ever be conducted; looking not at your treasury, and graduating your efforts accordingly; but looking to the wide fields already white for the harvest, and to the promises of Jehovah; and pressing onward, knowing that the cause is God's, and that he will never suffer it to fail. The Committee would ask for no funds to lie dormant in your treasury; they desire no bank but the hearts of the people of God; to be opened under the guidance of the Holy Spirit, as the Society's necessities shall require.

NEW-YORK SABBATH SCHOOL UNION.

EXTRACTS FROM THE TENTH ANNUAL REPORT.

Abridged for the New-York Observer.

There are sixty schools connected with this Union, having 774 conductors, of whom 538 are males, and 236 females. Of the whole number 417 are professors of religion. The number of scholars is 5001, viz. 3096 white boys, 326 coloured boys, 1325 white girls, 103 coloured adults. Of the 5001 scholars, 2939 can read the Scriptures.

Thirteen scholars, during *the past year*, have given satisfactory evidence of a change of heart, effected through the instrumentality of Sabbath School instruction, and made an open profession of their faith in Christ. "Laying out of view all other effects," says the report, "which will undoubtedly be produced upon the minds of those who may never be brought to a saving acquaintance with the truth, these happy results alone bear the strongest and most decisive testimony in favour of these institutions, and are enough to animate every one engaged in this employment to more humble, ardent, and persevering exertions for their prosperity.

It is already ascertained, that since the establishment of Sabbath schools in this city, 283 teachers, while instructing others, have by that very means been themselves taught of the

Spirit, and delivered from the power of darkness. Of the number just mentioned, forty-six have become pious during the past year.

Another fact deserving of remark is, that forty-three of these teachers have left their employment in these schools, not to go back to the emptiness and vanity of the world, but to devote their renewed natures to the service of their master in the Gospel ministry, several of whom have entered upon their labours.

Anecdotes illustrating the utility of Sabbath Schools.

In one of the schools, a child at the age of fourteen or fifteen, has ever been noted as being fractious, thoughtless and disobedient. He has sometimes aimed to disturb the peace and interrupt the studies of the other boys —constantly restless and ungovernable in church. But God has met him in mercy; he has been awakened to a sense of his condition as a ruined sinner—and evinces by his conversation, prayers, and actions, that he has experienced an entire change in his feelings: so visible is it, as to attract the wonder of the other scholars. He has recently been appointed a teacher. He is now possessed of that mildness, serenity, and love, and those other traits of character which seem to be a presage of his more extensive usefulness.

Two other children, nearly of the same age, and belonging to another school, indulge the Christian's hope.— During the time of their serious impressions their pastor and teachers became acquainted with their exercises; their convictions were apparently deep, and this change was succeeded by peace and comfort. After a suitable season of probation they made a public profession. They are now teachers.

Another lad about fourteen years old, became first deeply impressed on hearing the pious pleading of his teacher, who thus exhorted his class—"My dear children, your feet stand on very slippery places: you are in the way to ruin—hell is before you." The child went home reflecting upon this brief exhortation; he trembled as he saw his danger—and was almost afraid to pray, because he was so great a sinner.— His period of distress continued several days, in which he frequently called upon his teacher to know what he should do. When the teacher inquired respecting his feelings, he was sometimes so much overpowered as to be unable to speak. Day after day the boy considered his case more and more hopeless; the hour when he felt the dawn of liberty and peace, was during the silence of night, and when he was engaged in prayer; the remainder of the night was to him a memorable era. Ever since that time he has seemingly been an exemplary and happy child; his mind had been impressed but a few days, before another boy of the same class became anxious for his soul; he has since obtained relief.— Their souls, like those of David and Jonathan, appear to be knit together; they visit each other almost every day, and have devised and executed certain plans of usefulness, in which thirty or forty boys in the same school have become interested.

To show that the benefit of these instructions is not confined to the children alone, and what an immense amount of good might be accomplished, if Christians were all really engaged on this subject, the following extract is given from a report of one of the Schools:

"The School consists of one hundred and eighty-seven white boys, belonging to one hundred and forty two families. These families contain four hundred and twelve adults, and in the aggregate eight hundred persons, all of whom are personally known to the superintendent, who has visited them

during the year. All these are either directly or indirectly influenced by the operations of the school. Thus instruction has been carried home by the children, the habits of the parents have been reformed, Bible and Tracts have been distributed, and parents have been led to places of public worship by the children, when many of them could not be prevailed upon to attend in any other way.

From the N. Y. Rel. Chronicle, May 13.

AMERICAN HOME MISSIONARY SOCIETY.

According to previous notification, a meeting was held at 8 o'clock on Wednesday morning in the session room of the Brick Church, for the purpose of forming a *National Domestic Missionary Society.* The room was filled with Ministers and Laymen from different sections of the United States. The Rev. Dr. Day, President of Yale College, was called to the chair; and the Rev. Mr. Dewitt, of Hopewell, and Rev. Dr. Chester, of Albany, were appointed Secretaries.

The object of the meeting having been stated, and letters submitted from distinguished individuals in different parts of the country, expressing their approbation of it, resolutions to the same purport were presented to the meeting, and passed unanimously.

Whereupon a constitution was proposed; which having been duly considered, and amended in a few particulars, was also *unanimously* adopted. The title by which the society will be designated is that of THE AMERICAN HOME MISSIONARY SOCIETY. Its great object is to assist feeble congregations, and to spread the Gospel among the destitute within the limits of the United States.

The constitution thus agreed upon was recommended for adoption to the United Domestic Missionary Society at their meeting during the present week.

From the New York Observer, May 13.

BAPTIST CONVENTION.

We have already noticed the commencement of the session of the Baptist Triennial Convention in this city. After a laborious, and as we are informed, uncommonly important session of 13 days, it adjourned on Tuesday last.

There were 64 ministers, beside the lay delegates, present, and many other ministers who were not entitled to a seat. To be eligible to a seat in this body, there must be paid by the individual, or some society which sends him, *one hundred dollars per annum*, which money forms the principal item in their receipts. In accordance with the principle of the entire independence of churches, this convention neither exercises nor claims *any* control in the character of a church judicatory —It is wholly a *missionary body.* Educations concerns have for a few years been connected with their operations, and the Columbian College, in the District of Columbia, was by them erected, and has been thus far supported. Measures have been adopted at this session to discharge all the remaining debts of that Institution, and then bid it look elsewhere for patronage, or stand on its own merits.

They expect the Rev. Lot Carey, their coloured missionary at Liberia, soon to arrive in this country, and have made arrangements for an abundant renovation of funds for that mission.

We are told, that in no previous convention has there been collected such a weight of talent and influence; and that in no previous meeting was there ever manifested so much Christian candour and affection throughout the debates, though some of the subjects discussed were peculiarly trying and momentous.

Their mission stations are, *Burmah* and *Arracan*, in the east; *Liberia*, in *Africa*; and *Withington, Valley Towns*,

Tinsawatta, *Carey*, *Thomas*, *Onedia*, and *Tonewanda*, among our Indians.—They have projected also, a mission to Mexico or South America.

They have recommended all their churches to take collections for the American Colonization Society on the 4th of July annually.

A very gratifying resolution was also passed relative to the American Sabbath School Union.

The entire report is to be printed immediately, from which we mean to gratify our readers by making some detailed extracts.

The next meeting will be held in the city of Philadelphia.

ANECDOTE OF MR. FULLER.

It is related of this worthy man, remarkable for his ingenuousness and and simplicity of manners, that on a tour which he made for the purpose of soliciting donations for the Baptist mission in India, he called on a certain wealthy lord in England, who was not personally acquainted with Mr. Fuller, but had heard of his disinterested labours in the cause of missions, and the report of his talents and piety. After he had stated to him the object of his visit, the lord observed, that he thought he should make him no donation: and Mr. Fuller was preparing to retire; when the former observed, that there was one man, Andrew Fuller, to whom, if he could see him, he thought he would give something for the mission. Mr. F. immediately observed, "my name, Sir, is Andrew Fuller." On this, the nobleman, with some degree of coldness, gave him a guinea. Observing the indifference with which the money was presented, Mr. Fuller, looking the nobleman in the face with much gravity, addressed him with this interrogation—"Does the gift, Sir, proceed from your heart? If it does not, I wish not to receive it." The nobleman, melted and overcome with this honest frankness, spontaneously took from his purse, and presented him, ten guineas more, with this remark—"*there, Sir, this comes from my* HEART!"

It was an important idea with Mr. Fuller, to enforce this sentiment, that men should do good from a good motive. On a certain occasion, when he preached a charity sermon, after stating to his hearers their duty in the case, he warned them against giving from the opinion of thereby meriting the favour of God; and instead of flattering them in order to draw from them their money, he plainly stated to them, "If any of you propose to give with such a corrupt motive, *I warn you of the danger of such conduct.*"

THE GLORY OF GOD.

"You teach," said the Emperor Trajan to Rabbi Joshua, "that your God is every where, and boast that he resides amongst your nation. I should like to see him." "God's presence is indeed every where," replied Joshua, "but he cannot be seen; no mortal eye can behold his glory." The emperor insisted. "Well," said Joshua, "suppose we try to look first at one of his ambassadors?" The Emperor consented. The Rabbi took him in the open air at noon-day, and bid him look at the sun in its meridian splendour. "I cannot," said Trajan, "the light dazzles me." "Thou art unable," said Joshua, "to endure the light of one of his creatures, and canst thou expect to behold the resplendent glory of the Creator? Would not such a sight annihilate thee."—*Hebrew Tales.*

CLERGY IN CATHOLIC COUNTRIES.

In Spain there is one clergyman to 58 inhabitants; in Naples one to 50; in Sicilly one to 23; in Portugal one to 15. In the Greek Church of Russia there is one minister to 262 inhabitants.

WESTERN LUMINARY.

Two Dollars per annum, in advance.

LEXINGTON:
WEDNESDAY, JUNE 7, 1826.

TO THE PATRONS AND FRIENDS OF THE WESTERN LUMINARY.

In answer to the question very frequently asked—*Will the Western Luminary be discontinued after the expiration of the 2d year?*—the Editor now gives notice, that it is his intention, should Providence spare his life, to continue the publication another year. He has come to this determination in consequence of the additional number of subscribers recently received, and the assurance of friends that many more will be obtained whenever it is known that the publication will certainly go on. The paper will be enlarged, so as to contain nearly one-third more matter than it does at present, in an equally if not more convenient form for preservation and binding, a quarto volume of 416 pages. While this alteration will be attended with a very considerable increase of labour and expensese on the part of the editor, no advance will be made in the terms of subscription. The next volume will commence with the first Wednesday in July, and it is desirable that the names of new subscribers be sent in previous to that time.

THOMAS T. SKILLMAN.

June 7, 1826.

TO CORRESPONDENTS.

"*An Apologue—with Remarks.*"—is in type, and will be inserted next week.

"*An Address to Ministers of the Gospel,*" has been received, and will be inserted in a few weeks.

For the Western Luminary.

IMPORTANCE OF A RELIGIOUS NEWSPAPER.

Mr. Editor.

I have thought it might be well to relate to you a circumstance which happened with me a short time ago; and which will serve, it may be, as a timely hint to some of your lukewarm patrons.

I was preaching a sermon on resisting the Holy Spirit. The subject was interesting; and I had protracted the discourse beyond my usual limit of 45 or 55 minutes. My hearers seemed less interested than myself. I disliked to leave them in so dull a way; yet I could think of no vien of remark, calculated to arouse them. At length, I thought of a little story in a Luminary in my pocket, as being of a character to interest my audience: and taking out the paper, I read the piece, and I found it to awaken the sleepers. The piece was headed (if I remember rightly) "*Remember the Sabbath-day;*" and it gave a melancholy account of a company of twelve persons, eleven of whom were lost in a boat on a Sabbath—for their contempt of the admonition of a fellow man, backed (no doubt) by some appeal of Jehovah's Spirit. My congregation being awakened by the little piece; I went on to conclude with great comfort, an address, a goodly portion of which had seemed to be uninteresting to at least one half perhaps, of those who were present.

Does not this circumstance prove something? Does it not show the value of such a publication as yours? Does it not go to show how we abstain from what is of value, when we neglect such a paper. In this case it is a remarkable fact, that this very little piece had been noticed by me in an uncut number of your useful paper, at the house of a subscriber.

This hint you may publish if you wish: and may it prove *an hint* to many who may read it.

AN ITINERANT PREACHER.

REVIVALS.

REVIVAL AT COLD SPRINGS, (N. J.)

We some months since, noticed briefly the revival in the Presbyterian church at Cold Springs, (Cape May.) under the ministry of the Rev. Mr Parker. We have been informed, that the work of grace there still continues. Fifty have been already added to the church and many more are still inquiring for the way of life.—Among the number of converts who have "put on the Lord Christ," are two aged men, one 76 and the other 81 years of age, and nine Sabbath School teachers. Mr. P. commenced his ministry on the second Sabbath of August last in a region uncommonly sterile in the things of religion. The congregation to which he ministers, consists of about 600 souls. There are now three Sabbath Schools, containing about 260 children; some of these are comparatively babes and sucklings, out of whose mouths God has perfected praise There are besides five prayer-meetings, conducted statedly once a week by "devout and honorable women," whose alms and prayers come up continually as a memorial before the throne of grace —*Philadelphian.*

REVIVALS ON LONG ISLAND.

Union Parish has been blessed during the winter past, with a precious shower of divine influence. Thirty souls, from the age of 12 to 73, have been brought to acknowledge their humble dependence on Christ, and eighteen have already connected themselves with the church.

The congregation of Middletown since the first of January has experienced, in a pleasing degree, the reviving influence of the Spirit. Not a great number have, as yet been hopefully converted, but the work is increasing. Many are solemn and anxious, and meetings are frequent and full.

In the village of Miller's place, the Lord had been pleased to display his power and grace, in a manner truly astonishing to all. After a few weeks of engagedness on the part of professors, and some general seriousness, the Lord seemed to open the windows of heaven, and to pour down his blessing. For two weeks the cloud appeared to rest over the place, and the most deep and tender feeling prevailed. Meetings for prayer were numerous, crowded and solemn, and the scene was truly sweet and awful. Between forty and fifty, in the village were hopefully brought to bow to the sceptre of Christ, and many who visited the place received both the reproof and unction of the Holy Ghost.

In the congregation of Brookhaven, there are very cheering appearances —from ten to twenty have obtained a hope, and many more are unusually serious. The work is spreading and extending into Smithtown. We hope for a rich an abundant harvest; and whilst we would be deeply humbled and abased before God, in view of our unfaithfulness, and the still existing desolations of our Zion, we feel constrained to call upon our souls to bless the Lord for what he has done, and is doing, and would unite our fervent supplications with those of the church at large, that God would speedily appear in his glory and build up his kingdom. —*Rep. of Presbytery.*

April 19th, 1826.

REVIVAL IN SCIPIO, N. Y.

From a letter, published, in the New-York Baptist Register, we learn, that there has been an interesting revival in Scipio, N. Y.—The writer observes—

"Thirty eight have been added by

baptism, and two now stand candidates for that ordinance. Quite a number more have obtained hopes, who have not publicly put on the Lord Jesus Christ. The work of special reformation seems now mostly past. In reviewing this gracious work of God, I am constrained to say, what hath God wrought!"

REVIVAL IN CAMDEN, N. Y.

Extract of a letter from a gentleman in Camden, N. Y. to his friend in Plymouth County, Mass. dated April 18, 1826.—Communicated for the Recorder and Telegraph.

Since the revival commenced in this place, more than 200 have obtained hope in Christ; and through the great goodness of God, the work still continues with power. To him we desire to give all the glory: for it is his own work, and marvellous in our eyes.

Many souls, there is reason to believe, have been converted at the very time Christians were praying for them. In one very large neighbourhood, all are hoping in Christ [between 50 and 50] except one woman* and a few small children. The work of God is going on with great power in Florence, Rome, Whitesboro', Utica, and many other towns in this vicinity.

It is estimated that within this county [Oneida,] more than 2000 have been recently converted. The work is principally, though not exclusively, among the Presbyterians. What shall we render unto the Lord for all his benefits!

I never saw before such wrestling in prayer for sinners. Do we fully realize the power of the prayer of faith? I think we do not.

*In a postscript to the same letter, it is stated that she also had obtained some evidence of a change of heart.

REVIVAL IN UTICA.

A Utica paper mentions that the revival in that place still continues with unabated power. A class of seventeen members, in a Bible Association, have all, with one exception, become hopeful converts.

REVIVALS IN TRENTON AND LITCHFIELD.

We have nothing special says the Western Recorder, to add to our former notices of revivals in this vicinity—but to say that in Trenton Village, that strong hold of Socinianism, the work is becoming very powerful; and that in the Presbyterian society in Litchfield, Herkimer county, there are, at present, very favourable appearances.

THE AFRICAN COLONY.

The Board of Managers of the American Colonization Society, have the satisfaction to state, that despatches have been received from the Colony at Liberia, bearing date 23d January, 1826. The communications from Mr. Ashmun, the indefatigable & intelligent agent there, are copious in detailing the condition of the Colony, in all the relations which it sustains. It appears that there is a degree of prosperity in the present, and security as to the future state of that establishment, which, with all their expectations, the friends of African Colonization, could scarcely have been led to hope.

In all the internal concerns, and foreign relations of the Colony, there is every evidence of growing prosperity, strength and security. The health of the Colonists, that first and great consideration, is as good as that of any community. Since June, 1825, to the date of the despatches, there have been five deaths, three adults and two children.

The Colonists are under the influence of a mild but energetic Government—one which is a terror to evil doers, and a protection to the good. As the settlement has increased in population, commerce and wealth, the moral character has advanced; the intelligence and virtue of the people evincing their

capacity for self-government. The arrangements now making for the settlement of families on farms, promise that agriculture shall keep peace with commerce; and these two great sources of support and wealth, are now in such happy operation at Monrovia, as to assure the adequacy of the Colony to its own maintenance, in its present condition. The trade in rice, coffee, camwood, and ivory, is already considerable, and so regulated as to inspire the confidence of the natives in the liberal and fair dealings of the Colonists.

During the past year, two churches have been built Five schools are in active operation, besides Sabbath Schools; the children, emigrant and native, the latter of 60 in number, are well instructed. The adults are busily engaged in finishing and improving their dwellings and property. Mechanics receive $2 per day, labourers from 75 cts. to $1-25, with constant employment.

In consequence of a piratical act, committed on a British merchant vessel in Liberia bay, and within our jurisdiction, by a Spanish slave-trader, it became necessary for the agent at Monrovia to interfere, and destroy three slave factories within ten miles of the town. In doing this, 116 miserable victims were rescued from slavery, and are now comfortably clothed, fed, and in progress of educatiou at Monrovia. The circumstances have been minutely detailed to the Government, and the Report to the Board, assures them of the judicious, firm, and proper course of the agent. The neighbouring tribes have congratulated the Colonists on their energetic measures, and in the language of the agent, "between Cape Mount and Trade Town, comprehending a line of 140 miles, not a slaver now dares attempt his guilty traffic."

A settlement thus formed on the African coast on a most salubrious spot, with a fine fertile territory, enjoying the respect and confidence of the natives, with a Government in systematic operation, with a military force competent to its perfect protection; with a commerce steadily improving; with Christian and civil institutions of the purest character; affixing the seal of performance to the promises, and of reality to the hopes of the friends of Colonization; speaks to the people of this enlighted country, with an emphasis, which, it is hoped, will not be lost on the patriot and statesman.—May heaven direct the attention of the wise and good amongst us, to the colony of Liberia, as the means of averting calamity from our land, of securing the happiness of a large portion of our fellow creatures, of freeing our political institutions from their only blemish, and thus constituting our nation the fairest, as it is the freest on the globe.

The Board of Managers have under the blessings of Providence, accomplished an important object. It is where they end, that the National and State Legislatures must commence, if the work is to be carried on to its desired completion. The appeal is sounded from America and Africa; dictated by Christianity, humanity, and national policy, it will be heard and answered by a nation's approbation and energies.—*Report of the Board of Managers.*

AMERICAN MISSIONS IN CEYLON.

The Missionary Herald for May, gives a continuation of Mr. Winslow's Journal, at Oodooville, in the island of Ceylon. Under date of May 5th, 1825, he says, "A meeting was held to day at Panditeripo, to examine those who profess a desire to unite themselves with the church, and to select the candidates, who according to our regulations, must be put on the list, by general vote of the brethren, two months before they can be admitted to the

church. About *thirty five* individuals, —schoolmasters, boys, and others— were present. and gave, respectively, some account of the reason of their hope in Christ, and expressed a determination to follow on to know the Lord. Of these, as giving more satisfactory evidence of a change of heart, and being in other respects (on account of age, &c.) more proper subjects to receive the sacred ordinances, *twenty* were selected and received as candidates." It will be recollected that 41 natives were admitted to communion at Ceylon, in the month of January preceding; on which occasion the Lord's Supper was administered to 86 individuals, 73 of whom are natives. The accession of twenty others, will afford still further occasion for encouragement and gratitude.

The changes which have taken place at the Oodooville station during the five years since its establishment, Mr. Winslow describes as follows: "July 4, 1825. Five years ago to day, in connexion with brother and sister Spaulding, we took up our abode in this house, which had then neither floors, doors, nor windows; was not plastered, and but partly covered. We lived, and had all our effects in a little unfinished room about twelve feet square, while brother and sister Spaulding had one of similar dimensions.—But we were happy because it was our *home among the heathen*: nor has this home become less precious by having been made somewhat more comfortable, and by having become more like a missionary station. Then we had no boarding school, only two native Free Schools; no suitable place for preaching; and none about us who wished to hear preaching. Only one young man, one native assistant, who is not now here, had any regard to Christianity.

Now there is a *Female Boarding School*; there are thirteen native free schools; a decent place for public worship; a respectable congregation, and a little church. The change in the moral aspect at the station is therefore, a little like that in its natural scenery.—When we first (four months previous to taking up our residence here,) visited the place, it was "all grown over with briers and thorns," in which the serpent and scorpion lay concealed. The old broken down walls of the church and house were the resort of owls and bats, and the supposed residence of evil spirits. The natives around feared to come near the ruins, and the stranger quickened his step, and cast a hasty glance at them, in passing by. Let then the friends of missions, and especially the contributors to this mission, consider the change which their charity has effected. Let them look at the stones revived out of the heaps of rubbish; at the ruins rebuilt; the place, like the other stations of the mission, resorted to by multitudes to be benefitted in a variety of ways;—the sick for healing; the poor for charity; the ignorant, sometimes, for instruction; and, many for various other purposes, which bring them, for a short time, at least, within the sound of the Gospel. Even the *temporal* good, which is effected, is not small; but the spiritual benefits conferred are, it is hoped, infinitely superior. Let not any think their charity lost. They may meet some in heaven, brought to the knowledge of the truth, and saved, by their means. And who can calculate the benefits resulting from an earlier, rather than a later introduction of Christianity among the people—the difference between making a beginning *now*, and a *hundred years hence*—the population of the intermediate space made acquainted with the way of salvation, and many of them saved, instead of their all going down to the grave in the blindness and ruin of paganism. *Rec. & Tel.*

Slave Trade in France.—In the Chamber of Peers, on the 12th of March, M.

de Chateaubriand offered an amendment to the articles, having for its object the prohibition of the Slave Trade in the sea-ports of the Levant. After a very interesting discussion, it was adopted by a vote of 85 to 64.—*Fam. Vis.*

CREEK TREATY.

The following is an abstract of the Treaty lately concluded at Washington, with the Chiefs of the Creek Nation. Though in form and words it differs from that which has made so much noise throughout the country, and created so much disturbance and dissatisfaction between the Georgians and the Creeks, it appears to be in substance very nearly the same. It will be seen that the Creeks have ceded to the United States all their lands within the limits of Georgia, and nearly all in Alabama. Thus we would hope that this unpleasant affair is amicably settled.

The first article annuls the treaty concluded at Indian Springs on the 12th Feb. 1825

By the second article the Creeks cede to the United States an immense extent of Territory in Georgia

By the third, the United States agree to pay immediately 217 600 dollars, "to be divided among the chiefs and warriors of the nation."

By the 4th, the United States agree to pay the nation an additional perpetual annuity of 20,000.

The 5th article declares "that the difficulties which have arisen in the nation, shall be amicably adjusted."

By the 6th article, the United States engage to provide a place of residence for the friends of Mc'Intosh, west of the Mississippi.

By the 7th article, provision is made for the removal of the emigrant party within 24 months. The United States are to pay the expense of their removal, and to furnish them with subsistence for a term not exceeding twelve months after their arrival at their new residence.

8th. An agent, a sub-agent, and an interpreter are to reside with them, and a black smith and wheel wright are to be furnished by the U. States. Such assistance, also, is to be rendered to them in their agricultural operations, as the President shall think proper.

9th. In consideration of the sufferings and exertions of the Mc'Intosh party, 100,000 dollars are to be divided among their chieftains and warriors, if such party shall amount to 3000 persons, and in that proportion for any smaller number.

10th. The pecuniary damage sustained by the friends and followers of Mc'Intosh, in consequence of the difficulties growing out of the treaty at Indian Springs, is to be regularly assessed on the Nation, and the amount paid out of their annuity.

11. Improvements on the lands ceded are to be apprized, and the amount thus ascertained paid to the parties owning such improvements.

12th. Possession of the ceded country to be yielded on the first of January next.

Finally, a suplementary article extends the lines mentioned in the second article, so far as to include in the cession, all the land at present held by the Creeks within the chartered limits of Georgia.

North Carolina Telegraph.

BEAUCHAMP'S CONFESSIONS.

From the Argus of Wednesday last.

Many rumors are afloat as to Beauchamp's confessions. Few of them, we believe, are entitled to confidence. It is certain, however, that he has confessed the crime; that he gave directions where the knife, with which it was executed, might be found; and that on enquiry, it was ascertained that a knife precisely answering his description had been found at the spot where he said he had concealed it. It is a small old fashioned butcher knife, ground sharp on the back as well as edge an inch or two from the point. It was found in a lot occupied by Mr. Wade, where Beauchamp had buried it. He alleged also, that he had concealed the corner of the handkerchief near the same spot, and could find it. On Sunday last he was taken out of jail and went with a number of persons for that purpose, but did not succeed. The ground where the knife, and, as he stated, the corner of the handkerchief, were concealed, had been spaded up. He pointed to within six inches of the spot where the knife was found, as the place where he concealed it, and said he had chewed up the corner of the handkerchief into a wab, dug a hole with the knife, buried it, and then buried the knife close by it.

We do not deem it proper to embody in this paper any of the thousand rumours we have heard relative to his further confessions. A pamphlet, we are told, is in preparation, and will be immediately published, in which the public will see his own account of the affair.

From the Richmond Family Visitor.

APOLOGUE.

In an early age of the world, Poverty chose for his abode, the sequestered mountain. His dwelling was an excavation in the rock; his drink flowed in a limpid stream from the walls of his cave, and a homely, scanty sustenance was won from the sterility of the surrounding soil, by his labour. But this child of heaven reposed in peace upon his bed of leaves; and rose from dreamless slumber to pursue his unrepining toil. As he sat one evening in meditative thankfulness, watching the luminous bodies as they stepped forth, and hung upon the cloudless vault of heaven; he was startled by the u usual sound of a human voice. A stranger gave him a courteous salution, and requested his hospitality for the night. Poverty welcomed him to the scanty comforts of his abode with ready assiduity. The stranger partook of his coarse food, and drew from his own scrip a vessel, from which he quaffed with pleasure a sparkling fluid. Then turning to his host—"Drink you also," said he, "of this refreshing beverage. It will string your nerves with fresh vigour, and make you forget the gloom of your solitary dwelling." Poverty partook the draught in silence, and felt an indescribable sensation pervade his hardy frame. For a time he laughed with unwonted gayety, and uttered words of unusal import; at length he sunk in heavy sleep upon the naked crag which served him for a seat. The first beams of the rising sun broke through a crevice in the rock upon his slumbering features—he awoke with vague astonishment and stupid alarm. The stranger smiled; "you are not yet accustomed to such draughts as you took last night, (said he,) and you feel a little bewildered under their influence.—When I return this way from my destined journey, I will bring you a supply of the same delicious liquid." Poverty rose in silence, and performed the requisite offices of hospitality without speaking. He then accompanied the stranger through an intricate pass in the mountain to the high road. Here he turned, and sternly rejecting the proffered hand of his guest—"Begone," said he, "from the abode of peace and virtue. I did not violate the rites of hospitality by hurling your polluted body from the rock which gave you shelter in your unhallowed wanderings. I will not now spurn you into the abyss beneath, in vengeance.—For you are the child of darkness, and I will leave you to your fate. The fiendish potion which you pressed e to swallow, was impregnated with the flames of Tartarus. I quaffed the drink of infernal spirits, and my reason was darkened. All night I hovered in my dreams on the borders of that awful lake, where the souls of the damned receive their punishment. This morning's sun roused me from horrid writhings on the brink of eternal perdition. Go! and never more pollute the dwellings of man with your unhallowed presence. Never more assail the peace of the virtuous, with temptations prepared by fiends for the ruin of our race."

THE WIFE'S TREASURE.

A certain Israelite of Sidon, having been married above ten years without being blessed with offspring, determined to be divorced from his wife. With this view he brought her before Rabbi Simon, son of Jo-cho-e. The Rabbi, who was unfavourable to divorces, endeavoured at first to dissuade him from it. Seeing him, however, disinclined to accept his advice, he addressed him and his wife, thus:—"My children, when you were first joined in the holy bands of wedlock, were ye not rejoiced? Did ye not make a feast, and entertain your friends? Now, since ye are resolved to be divorced, let your separation be like your union. Go home, make a feast, entertain your

friends, and on the morrow come to me, and I will comply with your wishes." So reasonable a request, and coming from such authority, could not, with any degree of propriety, be rejected. They accordingly went home, prepared a sumptuous entertainment, to which they invited their several friends. During the hours of merriment, the husband, being elated with wine, thus addressed his wife: "My beloved, we have lived together happily these many, many years; and it is only the want of children which makes me wish for a separation. To convince thee, however, that I bear thee no ill will, I give thee permission to take with thee out of my house any thing thou likest best." "Be it so," rejoined the woman. The cup went round, the people were merry, and having drank rather freely, most of the guests fell asleep, and amongst them the master of the feast. The lady no sooner perceived it, than she ordered him to be carried to her father's house, and to be put in a bed prepared for the purpose. The fumes of the wine having gradually evaporated, the man awoke.—Finding himself in a strange place, he wondered and exclaimed, "Where am I? How came I here? What means all this?" His wife, who waited to see the issue of her stratagem, stepped from behind a curtain, and begging him not to be alarmed, told him that he was now in her father's house. "In thy father's house!" exclaimed the still astonished husband; "How should I come in thy father's house?" "Be patient, my dear husband," replied the prudent women, "be patient, and I will tell thee all. Recollect, didst thou not tell me last night I might take out of thy house whatever I valued most? Now, believe me, my beloved, amongst all thy treasures. there is not one I value so much as I do thee; nay, there is no treasure in this world I esteem as I do thee." The husband, overcome by so much kindness, embraced her, was reconciled to her, and they lived henceforth very happily together.

Hebrew Tales.

BENEVOLENCE.

General Kosciusko was greatly distinguished for the benevolence of his heart, and for another very rare quality, the keeping from the world the numerous acts of beneficence which he was constantly in the practice of. The following beautifully turned compliment is taken from a Polish Journal—a higher eulogy can hardly be pronounced on the hero of the tale:—

"Kosciusko once wished to send some bottles of good wine to a clergyman of Solothurn; and as he hesitated to send them by his servant, lest he should smuggle a part, he gave the commission to a young man of the name of Zeltner, and desired him to take the horse which he usually rode himself. On his return young Zeltner said that he would never ride his horse again, unless he gave him his purse at the same time. Kosciusko asked what he meant; he answered, "as soon as any poor man on the road takes off his hat, and asks for charity, the horse immediately stands still, and will not stir till something is given to the petitioner; and as I had no money about me, I was obliged to make believe to give something, in order to satisfy the horse."

OBJECTS OF PITY.

There are no greater objects of pity in the world, than men who are admired by all around for their nice discernment and fine taste in every thing of a worldly nature, but have no taste for the riches that endure for ever—no love for God or his word—no love for Christ or their souls. In such a state, however admired or respected, they cannot see the kingdom of God.

POETRY.

AGAINST PRIDE IN CLOTHES.

BY DR. WATTS.

Why should our garments (made to hide
Our parents' shame) provoke our pride?
The art of dress did ne'er begin.
Till Eve our mother learnt to sin

When first she put her cov'ring on,
Her robe of innocence was gone;
And yet her children vainly boast
In the sad marks of glory lost.

How proud we are! how fond to shew
Our clothes! and call them rich and new,
When the poor sheep and silk worms wore
That very clothing long before.

The tulip and the butterfly
Appear in gayer coats than I;
Let me be drest fine as I will,
Flies, worms, and flow'rs exceed me still.

Then will I set my heart to find
Inward adornings of the mind;
Knowledge and virtue, truth and grace,
These are the robes of richest dress.

No more shall worms with me compare:
This is the raiment angels wear:
The Son of God, when here below,
Put on this blest apparel too.

It never fades, it ne'er grows old,
Nor fears the rain, nor moth, nor mould.
It takes no spot but, still refines;
The more 'tis worn, the more it shines.

In this on earth would I appear,
Then go to heav'n, and wear it there.
God will approve it in his sight;
'Tis his own work, and his delight.

THE ADVANTAGES OF EARLY RELIGION — BY THE SAME.

Happy's the child whose youngest years
Receive instruction well;
Who hates the sinner's path, and fears
The road that leads to hell.

When we devote our youth to God
'Tis pleasant in his eyes,
A flow'r, when offer'd in the bud,
Is no vain sacrifice.

'Tis easier work if we begin
To fear the Lord betimes;
While sinners that grow old in sin
Are harden'd to their crimes

'Twill save us from a thousand snares
To mind religion young,
Grace will preserve our following years,
And make our virtue strong.

To thee, almighty God, to thee
Our childhood we resign;
'Twill please us to look back, and see
That our whole lives were thine.

Let the sweet work of pray'r and praise
Employ my youngest breath;
Thus I'm prepar'd for longer days,
Or fit for early death.

WHO'S THIS THAT ON THE TEMPEST RIDES?

Who's this that on the tempest rides,
That lashes up the deep?
'Tis HE whose word restrains its tides,
And bids its billows sleep.

Who's this who treads the liquid wave,
Whose mandate rais'd the dead?
'Tis HE who came mankind to save,
And give the hungry bread.

Who's this whose words are peace and love,
Who makes the deaf to hear?
'Tis HE who left the realms above
To dry the sinner's tear.

Let Angels then his wonders tell,
And men his love proclaim,
Who triumph'd over death and hell,
For Jesus is his name.

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